To Live Well, *is the way to* Die Well: *And to* Live Well, *is to* Do Well.

AS the Lord said unto *Cain*, *If thou dost well, shalt thou not be accepted? but if thou dost not well, Sin lies at thy door*, Gen. 4. 7.

And to live well, is to live the Life of Holiness, *without which, no man shall see the Lord*, Heb. 12. 14.

And as said the blessed Apostle *Paul*, *The life that I now live in the flesh, I live by the Faith of the Son of God*, Gal. 2. 20.

And they that thus live well, and do well, shall die well; *even in the true and saving Faith of our Lord Jesus Christ.*

And blessed are the dead that die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their Labours; and their Works do follow them, Rev. 14. 13.

This is given forth in Love to the Souls of all Professors of Religion, Christianity and Faith in Christ, under what Name, Denomination or Form soever; for you to consider and lay to Heart, while you have yet a little time, what manner of Life it is you live; whether the Life of Purity and Holiness, or Sin and Unrighteousness; for the one brings to die well, but the other, miserably.

For tho' the Wicked may lament in Hell, as *Dives* did after Death, *no Remission of Sins there*, Luk. 16. 22,23,24, &c.

From a faithful and true Witness what it is to live well, in order to die well,

John Banks.

Many, with *Balaam*, *would die the Death of the Righteous*, Numb. 23. 10. but too few there are that is willing to live the Life of the Righteous, because many are the Afflictions of the Righteous; *but the Lord he delivereth him out of them all*,

Pſal. 34. 19. *And none can live godly in Chriſt Jeſus, but they ſhall ſuffer Perſecution*, 2 Tim. 3. 11, 12.

Many too much pleaſe and ſatisfie themſelves with well-ſaying, (tho' ſome gets not ſo far) tho' as Chriſt ſaid, (and it is true, and will ſtand for ever) *It is not they that may ſay well, that ſhall enter his Kingdom, (tho' they ſay Lord, Lord,) but even thoſe that do the will of his Father which is in Heaven*, Mat. 7. 21, 22, 23.

And he alſo hath ſaid, *Well done good and faithful Servant, thou haſt been faithful in a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord*, Mat. 25. 20, 21, 22, 23.

So it is very plain, it is Well doing that brings all into Acceptance with the Lord, (and not the Well-ſaying) and fits us for our latter End, and to make our Account with Joy.

But now, in Love unto all your Souls, to whom I am concerned to write; (let me ask you one Queſtion) Do you think you live well, (and that you ſhall die well) tho' you live in Sin all your Life long? Conſider well what the Holy Scripture ſaith, (you that ſay it is your Rule) which is) *Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey; whether of Sin unto Death, or of Obedience unto Righteouſneſs*, Rom. 6. 16.

And as Jeſus ſaid, *No man can ſerve two Maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other*: And to explain it, he ſays, *You cannot ſerve God and Mammon*, Mat. 6. 24.

And what will you contradict the Words of the Lord Jeſus? (that is to ſay) tho' you live in Sin daily, (and few of you believe but you muſt always do ſo;) and yet notwithſtanding all this, ſay, you are the Servants of God: What hath the God of this World, together with your blind Leaders, the Prieſts, ſo blinded the Eye of your Minds, and dark'ned and clouded your Underſtandings, as to think or believe, that you can pleaſe and ſerve God, while you are doing the Devil's Work, (which is ſerving of Mammon;) I hope you will not be ſo blaſphemous, as to make God the Author of Sin? So not his Work than, but the Work of the Devil, 1 *John* 3. 8.

So,

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So my Soul intreats you, while you have yet a little time, (that the youngeſt, ſtrongeſt and wiſeſt of you, does not know how ſhort it will be) conſider your ways, and be more wiſe than to live and die in Sin; for when time is paſt and ſpent, that cannot be recall'd, and the time of Reckoning and Account comes; then muſt every one give an account of all their Deeds and Actions, and what manner of Lives they have lived; and accordingly receive a Sentence, when the Sheep ſhall be ſet on the Right Hand, and the Goats on the Left; and unto them on the Right hand it will be ſaid, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world*, Mat. 25. 34. and unto them on the Left Hand, *Depart from me ye Curſed, into everlaſting fire, prepared for the Devil and his Angels*, ver. 41. read to the end of the Chapter.

Now I muſt not on the one hand, (as Prieſts and formal Profeſſors do, on the other) *viz.* I muſt not only tell you, that you muſt live well, and do well, that you may die well, and ſo leave you there; and that you muſt not live in Sin, nor ſerve two Maſters: But I muſt tell you, what the Lord has made me a true and experienced Witneſs of, from the days of my Youth; how, and by what Way, Power, Help and Aſſiſtance, and that according to the Scripture of Truth, you may come to live well, do well, and ſo die well; and not live in Sin, to incur the Wrath and Diſpleaſure of God, and ſo make void the Death and Suffering of the Lord Jeſus Chriſt: I ſay, I muſt not only tell you of theſe things, barely; but I muſt direct you how to come to know true and ſaving Faith, and to be well principl'd; for too many makes a great outſide-ſhew of Religion, but is nought as to Principle.

Now the firſt Principle of pure and true Religion, is that which brings People to know God; *whom to know is Life Eternal*, John 17. 3. which is a pure living revealing Principle; according to Chriſt, *Mat.* 11. 27. *All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and he to whom ſoever the Son will reveal him.* Obſerve, none knows God the Father, but to whom the Son reveals him: And

this Principle is not only a revealing Principle, but a teaching Principle, and a ſufficient Principle, the Spirit of Truth, the Grace of God and of the Lord Jeſus Chriſt (which is all one) which teacheth all who believe therein, *denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world*, Tit. 2. 12.

So this Principle doth not only teach People (that are willing to be taught by it) what they muſt forſake, but what manner of Lives they muſt live: [Obſerve, and read, in order to die well.] And the Sufficiency of this Principle is manifeſt in theſe Words, when the Lord ſaid to *Paul, My Grace is ſufficient for thee, even in the time of his great ſtrait, and great trial, when the Meſſenger of Satan was ſuffered to buffet him*, 2 Cor. 12. 7,8,9.

This Principle is alſo a Principle of Light and Life, *A Manifeſtation of the Spirit of God, that is given to every Man to profit withal*, 1 Cor. 12. 7.

It is unto this pure, living ſufficient Principle, that I muſt direct all, both Prieſts and People, (tho' never ſuch high Notioniſts) to have your Hearts and Minds turned: And whoſoever believes therein, and comes to know a waiting, and true dependence upon the Lord, they know the beginning and receiving of true Faith, as thoſe that knows their Faith to ſtand in the Power of God, the Lord Jeſus Chriſt, as true Believers in him, and in his Grace, Light and free Spirit; and ſuch it is that *receives Power to become the Sons of God*, John 1. 12.

And this Power that ſuch receive, gives them Power over Sin and Satan, with all his Temptations and guilded Baits: And it is ſuch true Believers, in the Name of Jeſus, that comes in themſelves, to witneſs the Benefit and Bleſſed Effect of the Suffering and Death of the Lord Jeſus Chriſt: Wherefore they can, with an open and clear Underſtanding, ſay, *He is their Saviour, who, through Faith in his Blood, have ſaved them from their Sins, and finiſhed Tranſgreſſion*, Rom. 3. 24, 25. Mat. 1, 21.

So by what I have already ſaid, they that are ſo wiſe to conſider of their Souls State and Condition, what it is, and what they are a doing; ſuch may ſee and be ſatisfied, that

we do not hold forth and declare that unto People, which is not ſufficient for Salvation, as we have been falſly charged; but that which is ſufficient, as I have before proved out of the Holy Scripture, and after alſo: And whoſoever comes to believe in, and truſt to the Sufficiency thereof, (to wit) *The true Light which lighteth every man that cometh into the world*, John 1. 9. *The Grace of God, that brings Salvation, that hath appeared to all men*; [Obſerve,] *Brings Salvation*, Tit. 2. 11. *The Spirit of Truth, that leads into all Truth, which the world cannot receive*, John 14. 17. and 16. 13. I ſay, they that come to believe herein, relye thereupon, and truſt thereto, they need not fear being deceived; for altho' Chriſt was called a Deceiver, and a Blaſphemer; yet evidently manifeſted himſelf to be the Son of God, by the many Miracles and wonderful Works that he did and wrought. And ſo, altho' too many now, in this our Age, both Prieſts, People and high Profeſſors, cry out againſt his inward and ſpiritual Appearance; altho' *unto them that look for him, ſhall he appear the ſecond time, without Sin, unto Salvation*, Heb. 9. 28. This Appearance is clearly manifeſted, by the ſhining of his pure Light, Grace and Bleſſed Spirit, by the Teaching, Leading, Guiding and Inſtructions thereof, in and among his People, who have, and do believe therein, even thoſe People, in ſcorn called *Quakers*: But Unbelievers, call this living and powerful Appearance, Manifeſtation and Inward Teacher, (Deluſion, Error, Hereſie, and what not: Howbeit, It is that alone Teacher and Teaching all muſt come to, that ever comes to know the Teachings of God, and the Aſſurance of their Salvation;) who has, and doth thereby teach his People himſelf, *Pſal.* 71. 17, 18. *Iſa.* 54. 13. *Jer.* 31. 34. Read theſe Quotations, who knows what it is to ſit under his Teachings, who by his Grace, Light, and Holy Spirit, teacheth all Believers therein how to live well, that they may die well; that is, to live Godly, then not Ungodly, but Soberly, Righteouſly, and Godly; then not unrighteouſly, nor unholy in Sin and Diſobedience; no, no, that was and is the Serpents teaching, who taught *Eve* to tranſgreſs the Command of God, *Gen.* c. 3. ver. 2, 3, 4. and Antichriſt's Miniſters, teach People now, there is no perfect Holineſs nor Freedom from Sin

in

in this Life; (what was the Blood of Christ shed for then, and what did he suffer and die for in that Body that was prepared of the Father, for him to do his will in) was it not for Sin that he so died, (that he might save from it) as the Angel signified to *Joseph*, concerning *Mary* his Wife. *Saying, she shall bring forth a Son, and thou shalt call his Name Jesus, and he shall save his People from their Sins*, Mat. ch. 1. ver. 20, 21. *Observe*, Then not in their Sins; for if People could be Saved in their Sins, wherefore died Christ? Them that say, they must live and die in Sin, do not they make void his Death and Suffering, and tread under foot the Son of God, and count the blood of the Covenant (wherewith true Believers are sanctified) an unholy thing, and have done despite unto the Spirit of Grace, *Heb.* Ch. 10. ver. 29.

And what, will you, notwithstanding all this, say that Christ is your Saviour. Observe, lay to heart, and consider well what he has saved you from, if not from Sin; if you be his People, and belong to his Flock, which are Sheep and not Goats, then you are saved from your Sins; but if not, this is a clear Proof and Evidence against you, that you are none of his People, Sheep, or Flock; for Christ hath said, *his Sheep hear his voice, and follow him, and he gives unto them Eternal Life, and they shall never perish, neither shall any pluck them out of his hand*, Joh. Ch. 10. ver. 27, 28. Observe, Christ saves his People from their Sins, and gives unto them Eternal Life, not a Life in Sin. So you that say Christ is your Saviour and Redeemer, let it be known abroad in the World, what it is Christ hath saved you from, if not from Sin; for to live and die in Sin, is a bad living, and a dying to be lamented; the Sentence above or before-mentioned well considered. So, where such Desires are raised in any, to be concerned as you ought to be, to receive Help, Power and Victory over Sin, and the Author of it; you must come to know what it is, to wait in Faith and Patience, for to receive it from, and by him, upon whom God has laid Help, *Who is able to save them to the uttermost, that come unto God by him*, Heb. 7. 25. Psal. 89. 19. Observe, He is both able, and will save them to the uttermost, that come unto God by him; but they that love not his Light, but hate it, *Because their*

Deeds

Deeds are evil, John 3. 19. they will not come unto God by him; who do vainly conceive and imagine, that Christ by his Death hath saved them from the Guilt of Sin, but not from the Act of Sin: Oh *Gross* and *Unreasonable*! What is it not the Act of Sin that is the Cause why the Guilt thereof remains not taken away? And is not Sin the Cause why any are Unclean? *And no unclean Person can enter into the Kingdom of Heaven:* Where must all they go then, that live and die in Sin? (I have told you before in the Words of Christ) *For the Kingdom of Heaven is shut against them.* So that if ever you come to know an Entrance thereinto, you must come to him by Faith, that makes free, and saves from Sin, which is Christ, the way, the truth, and the life; (observe the truth) *Job.* ch. 8. ver. 31, 32, 33, 34.—*Job.* ch. 14. ver. 6.—who by the shining of his Glorious Light makes manifest all things that are reproved and condemnable; *Ephes.* ch. 5. ver. 13. And as he thereby, to wit, Christ, by his pure Light is believed in, Power from him is received, and freedom known; from that, *viz.* Sin, wherefore he died; so that such, as living witnesses, can call Christ Saviour; who thro' Faith in his Name, in his Light, in his Grace, in his Spirit, in his Blood, are saved from their Sins.—Oh! Dear People, this is the way, to live well, do good, and die well, and not otherwise;—The great Love of God is manifested to the Sons and Daughters of Men, in and through Jesus Christ, by the shining of his pure Light in them, to discover and manifest Sin in every appearance thereof; who teacheth by his Grace to deny it, and depart from it.

Oh Priests and People of all Forms whatsoever, how can you think that you will be able to stand before him, that is said *to be a consuming fire*, *Heb.* ch. 12. ver. 29. when you must *give an account for all your deeds done in the Body*; for, as saith the Scripture of Truth, *we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. ch. 5. ver. 10.—*And that every idle word that men shall speak*, said Christ, *they shall give an account thereof in the day of Judgement*, Matth. ch. 12. ver. 36.

Observe

that you shall have boldness then to make excuse for [illegible] of Power, and plead for Sin; (nay, nay,) you will be as speechless as he that wanted the Wedding-garment, *Mat.* ch. 22. ver. 11, 12. And the Light that you have hated, because your deeds were evil, as a swift witness will accuse you, when you must appear before him, as *Abraham* said, that is Judge of all the Earth, *Gen.* ch. 18. ver. 25. and will testifie against you, that your deeds, actions and words have been evil, wicked and bad, and that you had a day and time of Visitation given you, in the long suffering of God, in order to bring you to true Repentance; but you slighted it, and gainsayed the Reproofs of Instruction, and striving of his Spirit within you, and would have none of his Reproof; but have chosen your own ways, and made to your selves a false Peace, though in the broad way that leads to destruction: Wherefore the Scripture must be fulfilled, that saith, *Correction is grievous unto him that forsaketh the way, and he that hateth Reproof shall die*, Prov. ch. 15. ver. 10. This is that second death, as you may Read, *Rev.* ch. 21. ver. 7, 8. which is dreadful, and terrible, and who can read it, that in any wise fears God, and considers their latter end, and not tremble.

And so that all might escape the wrath and indignation of God, and an Eternal Death; the desire of my Heart and Soul, in Love to the Souls of all, is, that they would consider of their ways, and be more wise than to live and die in Sin, but that they might come to feel the weight and burthen of it, so as to beget Godly Sorrow in you, to bring you to true Repentance, and amendment of your ways, that so it may be well with you at your dying day.

Given forth at *Street* in *Somersetshire*, the 6th Day of the 3d Month, 1709.

J. B.

FINIS.

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